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147 484 726 of dust, and hurricanes of wind. They generally cover their bodies with woollen garments, which fit close to the skin; but if the extreme heat obliges them to throw these off as far as the middle, their breasts, shoulders, and arms are cruelly bitten and covered with blood by swarms of flies, gad-flies, gnats, and wasps. [294] As they always set out upon their journeys unfurnished with provisions, they are obliged to be constantly on the look out for wild animals, which they may pursue, kill, and convert [415] into a remedy for their hunger. As they have no cups they pass the night by the side of rivers or lakes, out of which they drink like dogs. But this opportunity of getting water is dearly purchased; for moist places are not only seminaries of gnats and serpents, but likewise the haunts of dangerous wild beasts, which threaten them with sleepless nights and [513] peril of their lives. They sleep upon the hard ground, either starved with cold, or parched with heat, and if overtaken by a storm, often lie awake, soaking in water the whole night. When they perform the office of scouts, they frequently have to creep on their hands and feet over trackless woods, and through forests, to avoid discovery; passing days and nights without sleep or food. This also was the case when they were long pursued by the enemy, and forced to hasten their flight.

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NOW THE ABIPONES kill any animal they meet for food, with the spear they carry in their hands. That each may hunt more expeditiously, and obtain more booty, they separate their ranks, unless suspicious of the enemy's being close upon them, and disperse themselves over the plain, afterwards assembling to pass the night or mid-day together. For they know what situations afford the best opportunities of getting wood and water, and where they may safely lurk without fear of secret hostilities.

They think gourds and horns, which are used for flaggons and drinking-cups in Paraguay, a superfluous burden; for they can either take up water in the hollow of their hands, or stoop, and drink it like dogs. Pools and deep rivers are often at hand, but their salt and bitter waters are fitter to torture the stomach, than quench the thirst. They consider an iron knife, and a pebble to sharpen it, necessary instruments on a journey; as also two sticks, by the mutual attrition of which they can elicit fire even while sitting on horseback. Of these trifles consists the whole furniture of the Abipones, happy in being able to dispense with all that luggage and those waggons which in Europe are justly called the impediments of the army, and leeches of the treasury. Our Abipones pass the day and night in the open air, and are either parched

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hair. The skin thus drawn from the skull, and stuffed with grass, after being dried a little in the air, looks like a wig, and is preserved as a trophy. That Abipon who has most of these skins at home, excels the rest in military renown. The skull too is sometimes kept to be used as a cup at their festive drinking-parties.

Though you cannot fail to execrate the barbarity of the Abipones, in cutting off and flaying the heads of their enemies, yet I think you will judge these ignorant savages worthy of a little excuse, on reflecting that they do it from the example of their ancestors, and that of very many nations throughout the world, which, whenever they have an opportunity of venting their rage upon their enemies, seem to cast away all sense of humanity, and to think that the victors have a right to practise any outrage upon the vanquished. Innumerable are the forms of cruelty which the other savages throughout America exercise towards their slain and captive enemies. The Iroquois in Canada flay the heads of their enemies before they are dead. The Jesuit Lafitau, in his book intitled *Mœurs des Sauvages Américains, &c.* declares that he saw a woman of French extraction, who lived in good health for many years after having her head scalped by the Iroquois, and that she went by the name of *La Tête Pelée*. Many are

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the family to the public celebration of victories. 203
On his departure, he is dismissed by the women 527
with the usual percussion of the lips. In the 727
same manner he enters the dwellings of the
other hordesmen, always accompanied by a [554
crowd of boys. The office of crier, which the [756]
noble Abipones despise, is generally performed 624]
by some juggler of advanced age and low birth.
Meantime they furnish the house, appointed for 527
the meeting, with a hasty apparatus. The 727.
floor is covered with the skins of tigers and of
kine, upon which the guests sit. A temporary [417]
erection is made of reeds, upon which they
place the hairy scalps of their slain enemies, as
trophies. When they prefer celebrating the
victory without the tent in the open air, they
hang these trophies upon spears fixed upright
in the circle in which they sit. At sun-set, the [415]
persons invited all flock to the appointed place,
where they sit down on the ground, having
leathern vessels of mead set in the midst of
them, though the drinking does not commence
till about morning, the whole night being spent
in chaunting their victories.

They never sing all at once, but only two at 527
a time, always greatly varying their voices from 533
high to low, one either taking up, or following, 727
or interrupting the other, and sometimes
accompanying him. Now one, now the other,

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an hour, that it is time to desist, by repeated precussion of their lips, and by pronouncing the little words *Kla leyà*, it is enough. With this admonition, they immediately comply, and conclude the magnificent commemoration of their mighty deeds with *Gramackka ukam*: Such then we are. Another pair then succeeds to the former, and in this manner the singing is protracted till the morning. Then, indeed, the scene is changed, the drinking commences, and their dry and weary throats are refreshed with that American nectar made either of honey, or the alfaroba. The women, and the unmarried men are excluded from these drinking-parties, though the latter are allowed to drink mead in private, as the women to drink pure honey, and eat the raw alfaroba.

To seek honey in the woods for making this drink, is the business of the men, but the whole labour of preparing it falls upon the women, who have to knock down the alfarobas from the trees, to carry them home on horseback, to pound them in mortars, to pour water on them, and to dress the hides which serve to hold the liquor. The method of their construction is this: the feet are cut off, the hide is made square; its four sides are then raised to the height of two spans, so that it receives at the bottom any liquor that you may pour in, and holds it without spilling a drop.

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I have known Abipones
273 who abstained from fermented liquors alto-
[626] gether; but these persons were contemned by the rest as cowardly, degenerate, and stupid; and indeed, I observed that they who excelled the rest in birth, military glory, and authority,
[622] were generally the most given to drinking. You can scarce see a circle of drinkers, at which the chiefs of the Abipones do not attend and preside.

[715] For cups they use either the skulls of their
[727] slain enemies, or gourds, or horns. They are
[576] unacquainted with the European fashion of
[721] drinking healths. When any one suggests the idea of a warlike expedition, they cry *Là*, now; and snatching up their cups, express that they have ratified his proposal by a hearty draught.
[262] It is also remarkable, that, though extremely voracious at other times, they take scarce any food when they pass the day and night in drinking; from which it is evident that honey and the alfaroba possess great nutritive qualities. For my part, I never could prevail upon myself to taste that nectar of the Abipones, having often observed them chew the alfaroba, or honeycomb with their teeth, put it out of their mouths, and keep it to mix with the future beverage; for they think that, being mixed with saliva, it will serve for a ferment, to make the rest of the mass obtain a grateful